NOV 19 1957

Religious Movements for Social Betterment

By Josiah Strong

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RELIGIOUS MOVEMENTS FOR SOCIAL BETTERMENT. 16mo, Cloth, 50 cents.

The Baker and Taylor Co., Publishers,

5 & 7 East Sixteenth St., New York.

Religious Movements for Social Betterment

BY

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and
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Monographs on Amer social economics v. 14)

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ROBERT DRUMMOND, PRINTER, NEW YORK

PREFACE

The Department of Social Economy for the United States Commission to the Paris Exposition of 1900 issued a series of monographs on American Social Economics, of which Professor Herbert B. Adams of Johns Hopkins University was the editor. This volume is No. XIV of that series, and was prepared by the writer at the invitation of the Commission.

It was primarily intended to interpret the exhibit in social economy which was made, at the request of the Government, by the League for Social Service at the Paris Exposition; but the de-

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mand for it in America has been such as to call for another edition in more permanent form.

It is hoped that pointing out the secret of success of the most notable religious movements of the present generation will serve to indicate the causes of failure on the part of so many churches to reach the multitude with saving influence.

J. S.

NEW YORK, September, 1900.

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RELIGIOUS MOVEMENTS FOR SOCIAL BETTERMENT

NOTHING has been more characteristic of the nineteenth century than change. Comparing its beginning with its end, one might almost say of the United States as a Japanese said of Japan, "Nothing remains the same except the natural scenery."

If changes in the world of ideas have been less obvious than in the material world, they have been neither less real nor less radical. Nowhere have these changes been more marked than in the religious sphere; and they have found expression in a change of religious activity which is significant in its nature, its origin, and its results.

I

NATURE OF THE CHANGE IN RELIGIOUS ACTIVITIES

Religion is defined as "the recognition of God as an object of worship, love, and obedience; right feelings toward God as rightly apprehended." This has been the common conception of religion; hence religious activities have been directed almost exclusively to bringing men into right relations with God.

The avowed object of endeavor has been not so much the salvation of the *man* as the salvation of the *soul*. The body has not been altogether neglected. There have been many beautiful minis-

trations, in the name of religion, to the needy, the sick, and the suffering; but such ministrations have been more commonly classified under philanthropy. Especially have the organized activities of religion been directed to spiritual results.

So far as religion has made men temperate, moral, industrious, and unselfish, it has had an important part in improving social conditions. A man can hardly become conscientious toward God without becoming a better neighbor and a more worthy citizen. Thus society has incidentally reaped many benefits from the older forms of religious activity. Indeed, Mr. Benjamin Kidd argues that religion has ever been the principal factor in social progress. But such results have been quite secondary, and for the most part indirect and unin-

tended. The primary, direct, and conscious aim of religious organizations has been to bring souls into right relations with God. Care for the body has been for the sake of the soul. The eye has been fixed upon the hereafter, and the inspiration has come from out the unseen world.

The newer activities, however, recognize the dignity and worth of the human body and the importance of its needs. Men are not looking so far afield to find God and heaven and duty. Religion is dealing less in futures and laying more emphasis on the present. There is less spurning of earth to gain heaven, and more effort to bring heaven to earth. Men are beginning to see that right relations with man are as real a part of the Christian religion as are right relations with God, and that the estab-

lishment of such relations should be a conscious object in religious effort.

Expressed in a word, the nature of the change in religious activities is that they are now beginning to be directed to the uplifting of the whole man instead of a fraction of him, and to the salvation of society as well as to that of the individual.

II

CAUSES OF THIS CHANGE IN RELIGIOUS ACTIVITIES

1. One of the most potent causes has been the change in civilization, during the past century, from an individualistic to a social type.

Down to the nineteenth century and well on to the middle of it, the power by which the world's work was done was individual because it was muscular. A man could go apart from his fellows, take his power with him, and so do his work by himself. Industrial independence produced an individualistic civilization.

The introduction of the steam-engine

de-individualized power and centralized it. Workmen could no longer do their work where they pleased, and with little or no reference to each other. They must gather around the source of power. This meant the factory system, the organization of industry, the division of labor, the redistribution of population and its concentration in cities, and the increasing interdependence of the different members of society. Thus the substitution of mechanical for muscular power, by changing the fundamental conditions of industry, transformed civilization.

Life must always be adjusted to its environments. A radical change in the latter necessitates a corresponding change in the former. When, therefore, civilization changed from an individualistic to a social type, it constituted a new environment, to which the churches must

needs readjust themselves. That process of readjustment is now taking place.

The Christian religion deals with man in his relations to God and to his fellows. It is not strange that, when civilization was individualistic, religious teaching and activity should emphasize almost exclusively man's Godward relations; and it is quite natural that, as the close and multiplied relations of a new and complex social order present strange and difficult problems, we should turn to the neglected social teachings of Jesus, and lay new stress on our manward obligations.

2. Again, the change in religious activities which has been pointed out is due in part to the progress of science, which has revealed the interdependence of body and mind, and the influence of physical conditions on spiritual life.

It is found that there is an intimate

relation between a bad environment and bad habits; that bad sanitation has not a little to do with bad morals; that bad ventilation and bad cooking are responsible for much drunkenness.

We are learning that whatsoever society sows, that must it also reap; that pauperism and intemperance, vice and crime, are as natural as any other harvests; and that to expect to escape effects without removing their causes is to mock God, who is a God of law.

We are beginning to see that the divine methods are scientific, and that if we are to be effective "laborers together with God," our methods must also be scientific.

3. A third cause for the change in religious activities which is taking place is the rediscovery of the kingdom of God.

The Founder of the Christian religion had very much to say about the kingdom of God and very little to say about the church. Until recently His disciples for many hundreds of years have had very much to say about the church and very little to say about the kingdom of God. Many have thought the two were synonymous; and many have supposed that the "kingdom of God" or the "kingdom of heaven," as used in the Scriptures, referred to the home of the blessed dead.

The early Christian conception of the kingdom of God as a new social ideal yet to be realized on the earth, had nearly faded out of Christian thought, when the social unrest and agitation naturally attendant on the maladjustments of the new civilization, together with the theological return to Christ, resulted in the

rediscovery of the kingdom of God—an event the importance of which men have as yet begun only dimly to perceive.

The religion of a people is the most vital and determinative principle of their civilization. Mr. Kidd has shown that it is the great integrating force in social organization. A vital religious faith means a growing and aggressive civilization, because life is always constructive. A dying religious faith means a decaying civilization, because death is always disintegrative. An important modification of the religious faith means a corresponding modification of civilization, because a new form of life finds a new form of expression.

Mr. Lecky calls attention to the fact that the brilliant galaxy of philosophers and historians who lived during the first

three centuries of the Christian era, and who were profoundly conscious of the decay of Roman civilization, utterly failed to perceive the significance of the new religion, or to suspect that it was creating a new civilization out of the decomposition around them.

In like manner many thinking men to-day fail to perceive the profound importance of the religious changes which are taking place, or to suspect that they are destined to produce, and are even now beginning to produce, a new type of civilization.

So long as the churches lost sight of the kingdom of God, that is, of Christ's social ideal, as something possible of realization on the earth, they confined their efforts almost wholly to fitting men for a perfect society in heaven, and accordingly directed their efforts to the

spiritual element in man, giving scant attention to his body and to physical conditions. Thus the churches very naturally looked upon their saving mission as confined not only to the individual but to a fraction of him.

As fast as the churches regain Christ's point of view and come to believe that the earth is to be redeemed from its evils, they see that it is their duty to labor for the realization of Christ's social ideal, and they adapt their methods accordingly; they no longer look upon duty as a circle described around the individual as the center, but rather as an ellipse described around the individual and society as the two foci.

As the churches regain the Christian social ideal and discover that the religion of Christ was intended to deal with body as well as with soul, with society as well

as with the individual, they perceive that philanthropy is to be recognized as a part of religion, not as something to be distinguished from it; and they accordingly extend their activities to include objects which a generation ago would have been deemed quite foreign to their proper work.

As religion is seen to include the whole man and the entire life, the old distinction between the "sacred" and the "secular" disappears, and thus the sphere of the churches' activities is greatly enlarged.

It must not be supposed, however, that the important changes which have taken place in religious activities have always or generally been adopted because they had been reasoned out as logical necessities, demanded by the new conditions of a new civilization, or by

the revelations of science, or by the rediscovery of the kingdom of God. Such changes are inaugurated by a practical common sense which does not stop to philosophize. Many adaptations to changed conditions are made by men as they are by animals and plants, unconsciously; and so long as they are unconscious they are slow. Only when change becomes a conscious need and the object of direct effort does the adaptation become rapid.

The important change which is taking place in religious activities is, as yet, by no means general, but it has become sufficiently common to command attention and to demand explanation; and when its significance, its origin, and its effects are generally understood, the process of adaptation, which is now well begun, will be rapidly completed. Already has

the necessity of new methods to meet new conditions become a conscious need and the direct object of endeavor on the part of many.

III

RESULTS OF THE CHANGE IN RELIGIOUS ACTIVITIES

1. Among the most obvious of these results is the change which is taking place in church architecture.

The form in which life expresses itself is indicative. Church architecture is no more fortuitous than is the shell of the mollusk; and like that shell it is determined by the life which inhabits it. When thought had little to do with religion and the great object of the church service was to impress the senses and to inspire devout feelings, men built the cathedral, which stood like a petrified forest, among whose stony

trunks and branches sifted the colored lights of stained windows, while into the lofty arches floated sacred incense mingled with the sweet harmonies of music. The cathedral was a wretched auditorium, but was admirably adapted to the prevailing conception of public worship and the uses of the sanctuary.

Among the peoples where the right of private judgment triumphed and religion came to be regarded not as a matter of feeling, but of life to be controlled by conviction rather than impulse, there instruction naturally became the principal part of public worship, and the church accordingly became an auditorium, where the people met to hear the sermon.

Thus the plain "meeting-house" of the reformed churches was as perfect an expression of the religious life which

worshiped within as was the cathedral of the Middle Ages.

In the "institutional church" there has appeared a new type of church architecture, which differs as widely from the "meeting-house" of the past few centuries as that differed from the cathedral which preceded it; and this change in the church edifice is the natural and necessary result of the change which is taking place in the churches' conception of their mission and the consequent change in methods.

The audience-room of course remains, but it no longer monopolizes the structure. With the larger conception of Christianity which is beginning to obtain, there are added to the auditorium, parlors for the cultivation of the social life, reading-rooms, classrooms and shops for intellectual and industrial training, and, more

remarkable still, facilities for physical culture and for recreation—a gymnasium, baths, very likely a swimming-pool, and perhaps a bowling-alley, which not long since would have been deemed sacrilegious.

2. Another and most important result of the change in religious activities is the practical application of religion to everyday life which is beginning to be made.

The "meeting-house," standing apart, surrounded with graves, silent and dark five or six days out of the seven, was fairly indicative of the conception of religion which has commonly prevailed in the United States and is still widely prevalent. Religion has been more associated with death than with life, has emphasized eternity rather than time, the other world rather than this. It has made levies upon a small portion of

time and of substance, which it has set apart to "sacred" uses, and has left the remainder to "secular."

The church edifice which embodies the new ideas and exemplifies the new activities is in the most populous neighborhood, and is open every day and every night, seeking to influence the great tides of life which constantly flow past it and into it.

Methods which, like those of the new religious activities, recognize the interdependence of soul and body, are much more likely to be practical and to adapt themselves to the varying conditions and needs of human life than those which ignore either body or soul. A religion which neglects the spiritual life becomes formal and sensuous, while one which ignores the physical life becomes more or less mystical and effem-

inate, loses its virility, and has little influence over men or affairs. The worldly "six bottle" parson of the eighteenth century and the other-worldly and often impracticable parson of the nineteenth century illustrate the two opposite mistakes.

Now the kingdom of heaven, as President John Bascom has said, "is the true synthesis of the universe of God, physical and spiritual." The social ideal of Jesus, therefore, establishes a balance, which saves from both Scylla and Charybdis. Attaching due importance to the physical, as the foundation which conditions the intellectual and spiritual superstructure, saves from impracticability. The ideal does not sail off into the clouds like a balloon, but is grappled to the physical life which is to be lifted. On the other hand, the recognition of

the spiritual as that part of man which is noblest and most real, the end for which the physical exists, saves from the downward pull of materialism, which ends in the grossness and corruption of animalism.

These new methods, because they recognize the whole man, touch and influence the entire life.

This new religious activity, springing as we have seen from the necessities of a social civilization and from the rediscovery of the kingdom of God, is directed to social as well as to individual needs. Inspired by a social ideal, which does not acknowledge any necessary or permanent evils, it does not hesitate to attack any and every social ill. There is no fear of dragging the white robes of religion in the mire of politics or of begriming them in the dusty marts of

trade. The religion which inspires these activities lives among the people and wears every-day clothes, which are not soiled by the doing of every-day duty.

3. A third result of this change in religious activities is one which follows naturally from the preceding. The churches and other religious organizations which have adopted these new methods are regaining or obtaining a hold on the multitude.

For fifteen years or more, one of the stock subjects for discussion at ecclesiastical gatherings has been "How to Reach the Masses." The failure of the churches to win the multitude, the extinction of churches in the down-town districts of our larger cities or their removal to save their lives, and the large proportion of the population which is

quite alienated from the churches, are facts which have long been as obvious as they were lamentable.

Now it is very significant that the working multitude who shun the churches flock to the meetings of the Salvation Army; and the young men, whose absence is especially mourned in the churches, fill the rooms of the Young Men's Christian Association; while both of these classes crowd the so-called institutional churches.

As we shall see later, the churches of this class, the Young Men's Christian Association, and the Salvation Army have all adopted these newer methods of Christian work; and it can be shown that without reasonable doubt their success has been due chiefly to that fact.

The three classes of religious organizations referred to above differ from

each other in many particulars, but resemble one another in this, viz., they all alike recognize the whole man, body as well as soul, and adapt their methods accordingly. Precisely at this point they differ radically from the churches of the ordinary type. As they succeed where these churches fail, is it not reasonable to attribute their common success to the methods which they have in common, and which differentiate their activities from those of the old-line churches?

A somewhat prominent representative of the older methods was heard by the writer to say: "The church has no business with a man's dirty face; the church has no business with a man's naked back; the church has no business with a man's empty stomach. The church has just one business with a man, and that is

to save his soul." This is a fair presentation of a view which is still very common, and which goes far to account for the churches' loss of influence over the multitude.

An indifferent man cannot be won by a church which he believes to be thoroughly selfish. If that church is quite indifferent to his physical needs, which to him are the most real—perhaps the only ones of which he is conscious at the time—her most earnest and disinterested efforts in behalf of his spiritual welfare are likely to be misunderstood. He believes that the church seeks not him but his, that her aim is not to benefit him so much as to built up herself.

He is not living on a high spiritual plane where he can appreciate the noblest motives. If he were, he would

not need to be sought by the church. His life is largely animal; he is keenly conscious of physical wants. Spiritual things seem to him unreal, and the church which confines her activities to the spiritual sphere seems to him to be dealing with unrealities and to be far removed from every-day life. If the church would reach him, she must find him on the plane where he is. It is useless to seek him where he is not.

The Christ evidently thought he had some business with empty stomachs. He had business also with the lame, the halt, the deaf, and the blind. He sympathized with physical needs and ministered to them; and it is not strange that when the churches return to the spirit and methods of their Master, the common people hear them gladly, even as they heard Him.

4. A fourth result of this change in religious activities is the drawing of the churches into closer relations.

As social consciousness grows more distinct, the oneness of the life of society becomes more apparent, and the existing competition of the churches appears more and more absurd and sinful. There is an increasing desire on the part of different communions to draw into closer relations. There has been much discussion of cooperation, of federation, and of organic union ; but there are many obstacles in the way, some of which are for the present insurmountable.

Differences of church policy are deep-seated. Absolutism and democracy can no more compromise in church than in state, and neither is willing to make a complete surrender to the other. Differences of creed are not eliminated by de-

bate; discussion is divisive. Radical differences of belief forbid cooperation in distinctively religious work. Protestants, Roman Catholics, and Jews cannot unite in evangelistic efforts.

But when we come to social betterment, we find no historic differences separating religious bodies. There is no peculiar Presbyterian treatment of crime. There is no distinctive Methodist solution of the problem of pauperism. There is no special Baptist method of cleansing the Augean stables of our municipal corruption (though it must be confessed that prolonged immersion would seem to promise better results than mere sprinkling). And this sphere of social betterment, in which this cooperation of the churches is most practicable, is precisely the field in which that cooperation is most needed. Individual regeneration

may be successfully undertaken by the individual church, but social regeneration is a task so vast that it demands the united efforts of all organizations which aim at human betterment.

5. One more result of this change in religious activities is its influence on civilization.

The progress of civilization depends on the differentiation of the individual and the higher organization of society made possible thereby. These are the two feet on which civilization climbs upward. Now one and then the other is put forward. For nearly four hundred years—since the beginning of the German Reformation—the individualizing process has had sway. This has prepared the way for a great social movement, already inaugurated, as we have seen, by the de-individualizing and centralizing of power

in the industrial world, when steam was substituted for muscle. The movement toward a higher social organization is well under way, but it is unconscious and blind, and needs direction.

The little child is cared for by others; he is responsible for nothing; his progress is as unintended as it is unconscious. But with the dawn of self-consciousness comes the beginning of responsibility, which grows with his growing intelligence, until he is charged with his own destiny.

In like manner, the evolution of the race was unintended and unconscious, secured by natural selection; but with the development of intelligence, artificial selection was substituted for natural.

Even so, the process of social organization has been, so far as man is concerned, unintended and unconscious, the

result of forces for whose operation no man was responsible. But now society is coming to self-consciousness, and with its dawn comes a new responsibility. The social movement must now get eyes; it must become intelligent, conscious, and purposeful.

As we have already seen, religion has been the great integrating force in society, even though its aim has been individual, rather than social, salvation. When, therefore, religious activities are consciously and intelligently directed to social betterment, we may reasonably expect that a profound impulse will be given to social progress and thus to civilization.

IV

ILLUSTRATIONS

Having considered the nature, origin, and results of the change which is taking place in religious methods, let us turn to some illustrations of these new activities.

1. *The so-called Institutional Church*

About a dozen years ago, President W. J. Tucker, in an address at Berkeley Temple, Boston, characterized the newly adopted methods of that church as "institutional." A morning paper, reporting the address, referred to Berkeley Temple as an "institutional church"; and this is said to have been the origin

of the name now applied to a well-defined class of churches—a name which no one likes and every one uses.

The ordinary church would seem to exist primarily if not solely for purposes of worship, which it offers at stated intervals. Its work, if it engages in any, has for its immediate object the increase of the number of its worshipers or their edification. Its benevolences are, for the most part, to multiply the number of churches like itself; and its charities are incidental.

While the institutional church does not neglect worship, it has an enthusiasm for service. Probably its spirit and aims cannot be better expressed than in the words of the platform of the Open and Institutional Church League: "Inasmuch as the Christ came not to be ministered unto, but to minister, the

open and institutional church, filled and moved by His spirit of ministering love, seeks to become the center and source of all beneficent and philanthropic effort, and to take the leading part in every movement which has for its end the alleviation of human suffering, the elevation of man, and the betterment of the world.

"Thus the open and institutional church aims to save all men and all of the man by all means, abolishing so far as possible the distinction between the religious and secular, and sanctifying all days and all means to the great end of saving the world for Christ."

Doubtless this language might for the most part be applied to the churches of the apostolic age, and perhaps there have been some churches in every age of the Christian era which might be fitly de-

scribed in the above words. Certain it is that a generation ago there were a few churches in New York which were institutional in everything but name.

In recent years, however, the redistribution of population has created new conditions both in city and country, which have demanded a readaptation on the part of the churches; and many, by virtue of adjusting themselves to a new environment, have become institutional.

In this adaptation to a changed environment we discover the distinguishing characteristic of the institutional church, viz., the fact that it assumes certain functions of the home.

The church and the home are the two great saving institutions of society. When the home is what it ought to be it affords such an environment as makes possible a normal development of body

and soul. When it is pretty much all that it ought not to be, and is corrupting to both soul and body, the appeals of the church to the spiritual life are to little or no purpose.

Hence, as the tenement-house has been substituted for the comfortable home, the churches working on the old lines have either died or have followed the well-to-do class up-town. Thus in New York, while 200,000 people moved in below Fourteenth Street, seventeen Protestant churches of the old type moved out.

The institutional church, however, succeeds because it adapts itself to changed conditions. It finds that the people living around it have in their homes no opportunity to take a bath; it therefore furnishes bathing facilities. It sees that the people have little or no

healthful social life; it accordingly opens attractive social rooms, and organizes clubs for men, women, boys, and girls. The people know little of legitimate amusement; the church therefore provides it. They are ignorant of household economy; the church establishes its cooking-schools, its sewing-classes, and the like. In their homes the people have few books and papers; in the church they find a free reading-room and library. The homes afford no opportunity for intellectual cultivation; the church opens evening schools and provides lecture courses. As in the human organism, when one organ fails, its functions are often undertaken and more or less imperfectly performed by some other organ; so in the great social organism of the city, when the home fails, the church sometimes undertakes the func-

tions of the home. Such a church we call "institutional."

The conditions which demand such service of the church are on the increase. In the city, the home is disappearing at both social extremes. Many of the rich flit from continent to continent, from one latitude to another. They have more stopping-places than there are seasons. They have so many houses that they have no home. The hotel population is rapidly growing.

At the other social extreme, more and more must rent, because as cities become more populous, real estate appreciates in value until its price becomes prohibitory to an ever-increasing number. The larger the city, the larger is the percentage of the tenement population. Of course there may be a true home in a tenement, but, generally speaking, the

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increase of the restaurant population means the decrease of homes. Moreover, as the standard of living rises, an increasing proportion of young men do not marry. And, again, the opening of many industries to women mars many a home by taking the mother to the factory, and prevents the founding of many new homes by making an increasing proportion of women independent of marriage.

Thus there is an increasing popula tion, which, though by no means shelterless, is really homeless, and can enjoy the restraining, elevating, and saving influences of the home only as they are provided by the church. To meet these necessities of modern civilization institutional churches are likely to be multiplied.

Nor are these necessities peculiar to

the city. As extreme heat and extreme cold alike produce a blister, so the congestion of population in the city slum and its depletion in the country district produce much the same results in the home. Poverty and its effects are the same in either case. The isolation of a crowd is quite as great as that of the wilderness; and the resulting lack of mental and moral stimulus is as marked in the lonely country as in the crowded slum, while a corresponding growth of animalism appears in both.

That institutional methods may be successfully adapted to both city and country will appear from the illustrations which follow.

The activities characteristic of institutional churches in general may be classified as educational, social, recreational, and charitable. As the genius of the

institutional church consists in adaptation to its environment, the most pronounced activities of a given church depend on the most pronounced needs of its locality. Where the neighborhood is largely occupied by boarding-houses filled with young men and women who have come to the city from country homes and who have secured positions as clerks, the work on which special emphasis is laid is likely to be educational and social, as in the case of Berkeley Temple, Boston. If the population is composed chiefly of men engaged in heavy manual labor, the principal demand will be not for educational facilities but for baths and recreation, which are special features of the work of the Jersey City Tabernacle. If there is a thoroughly mixed population, with every sort of need, such as surrounds St.

Bartholomew's Parish House in New York, the church responds with every sort of helpful ministration.

The limits of this monograph forbid a descriptive list of the institutional churches of the United States. The most that can be attempted is an outline of the many-sided work of one or two, to give some idea of its scope and of its diversified character, and then mere mention of exceptional activities here and there. Such activities are noted, not because they are necessarily the principal features in the work of the churches to which they belong, but because, being exceptional, they may prove of special value by way of suggestion.

St. Bartholomew's Church (Protestant Episcopal), New York, affords the best illustration of a church ministering in a thousand ways to the numberless needs

of the heterogeneous population of a great American city.

There are eighteen different services on Sunday in the church and the Parish House, which makes the Sabbath quite a day of rest, as the average number of gatherings of all kinds for the remainder of the week is thirty-two daily.

The schedule of services, meetings of all sorts, classes, and the like, for each day in the week, shows a total of 212 for the seven days. Six of these, however, are for a portion of the year only, and ten are irregular, occurring only once or twice a month.

Among the Sunday services in the Parish House are one in German, one in Armenian, and one in Chinese ; there are also regular services in the Swedish Chapel. Rescue mission work, with its nightly meetings, has been a prominent

feature of the Parish House. The aggregate attendance upon these meetings has been as large as 120,000 in a year, and 5000 have professed to seek the new life.

There are 2146 communicants in the entire parish. Among the 152 confirmed the past year were eight Chinese, seventeen Armenians, and forty-five adult Germans. Surpliced choirs of each of the above nationalities render the music in their own language in the missions.

In the Parish House Sabbath-school, which shows a total enrollment of 1408, there are classes taught in Armenian, Syriac, and Turkish, as well as in English.

This institution is proving to be an alembic in which many foreigners are being transmuted into Americans. The

Armenian helper writes: "I am proud to say that as a good citizen I taught twenty-one Armenians, my old countrymen, the United States Constitution."

Clubs are a large part of the work. Membership in the Girls' Evening Club entitles the holder to "the use of the club-rooms and library; access to the large hall every evening after nine o'clock, to the physical-culture classes, lectures, talks, entertainments, discussion class, glee club, literature class, English-composition class, the Helping Hand Society, Penny Provident and Mutual Benefit Funds; the privilege of joining one class a week in either dressmaking, millinery, embroidery, drawn work, system sewing or cooking, and also, by paying a small fee, the privilege of entering a class in stenography, typewriting,

French, or bookkeeping." Corresponding advantages attend membership in the other clubs. There are some 2200 persons in the Men's, Boys' and Girls' Clubs, the Armenian Club, and the Chinese Guild.

In addition to these many facilities for self-development, there are five circles of King's Daughters and various missionary societies to teach unselfish service.

A unique feature of the Parish House is its Roof Garden, on the top of nine busy stories. In long boxes the children plant flowers and vegetables. These have a background of lilac-bushes, syringa, dulcia, and other flowering shrubs in large tubs, while morning-glories, honeysuckle, and ivy climb on the fence which surrounds the roof. The garden is used for the instruction and amusement of the children in the kindergarten

when the weather permits, and is open evenings to various societies.

These children of the brick-and-mortar city are often seen to kiss and caress the flowers which they cultivate in the Roof Garden. The bringing of a bit of country to the Parish House was suggested by the fact that a little girl, while crossing a bridge over a railroad-track, dropped her only rubber doll on a moving train "so that it could see the country."

A Holiday House at Washington, Conn., gave more than a bit of country to 343 girls last summer.

The Fresh Air work of the parish gave 2046 outings, mostly to children and tired mothers.

The Tailor Shop provides temporary work for many out of employment, and supplies garments for children in

the Sabbath-school and the Industrial School. There were 3625 garments received, made over and repaired, or made of new materials the past year. There were $483.93 received for sales, and 415 garments were given away. In addition to the above, the Benevolent Society provided 1624 garments, of which 680 were given away and 568 were sold.

The report of the Penny Provident Fund shows $1844.82 received from 2648 depositors.

One of the most beneficent of St. Bartholomew's many ministries is the Employment Bureau, which is conducted on business principles. During the past year, 1866 situations were filled in the domestic department, 186 in the mercantile department, 48 in the professional department, and 459 in the mechanical

and labor departments. Half a hundred nationalities were represented by the applicants to this bureau.

The Clinic had 7693 new patients last year. The total number of consultations was 24,146. The total number of prescriptions written was 13,607, of which 1298 were free.

A Loan Association has saved many from falling into the hands of Shylock. Like the Employment Bureau, it is conducted strictly on business principles. It received $70,390.55 during the year, and disbursed $63,375.12. It makes loans to the poor at much lower rates than they could get elsewhere, and it is so managed as to pay running expenses.

The amount expended by the church on the Parish House during the year was $52,002.78, and the total amount given for home expenditure and for

benevolent contributions was $208,242. Including engineers, porters, etc., there are, all told, about fifty salaried workers at the Parish House.

The splendid work of St. Bartholomew's shows what can be done when occurs the rare combination of a big brain, a big heart, and a big treasury. Few churches, however, are both able and willing to make so large an expenditure. It is, therefore, desirable to give some account of a diversified and eminently successful work on which is expended no more than the average church in the city is quite able to raise.

Morgan Chapel (Methodist Episcopal), Boston, is situated in a thickly settled tenement district and aims to be, as nearly as possible, self-supporting. It is an old church into which was grafted the new life five years ago.

Bathing facilities being greatly needed in that locality, a number of baths were placed in the basement of the church. A nominal charge of five cents made them more than self-supporting, and they have yielded a surplus for the Reading Room.

A School of Handicraft has been opened, in which printing, cobbling, tailoring, dressmaking, and carpentry are taught by volunteer instructors. After a time this school developed into a co-operative industrial work, which has been a great benefaction to many hundreds of necessitous people. Unemployed women are set to work repairing garments which have been contributed and which are afterward sold. A variety of employments is furnished for idle men. An Employment Bureau finds permanent situations for many.

Instruction is given in vocal and in all kinds of instrumental music, by teachers from the various Boston conservatories.

A Day Nursery and Kindergarten are in successful operation.

A Children's Industrial School meets Saturday afternoons, with an average attendance of about 300.

A Medical Mission has been established, and several physicians of the city have volunteered their services.

To counteract the attractions of the saloons, which get a large part of the weekly wages of so many, a free concert is given every Saturday night, after which there follows a temperance meeting until eleven o'clock, which is the hour for closing the saloons.

Last year the entire expense for fuel, lights, janitor's service, pastor's salary,

assistants, etc., apart from the contributions of the Chapel, was only $3180.42.

The pastor writes: "Many churches hesitate to undertake any institutional church methods for fear of the great expense involved. The success that has attended the introduction of new methods at Morgan Chapel, and the small increase in the expenses of the work, may encourage others in similarly difficult fields to venture in like directions."

Audiences have greatly increased, and the membership of the church has been so enlarged that the augmented revenue therefrom nearly suffices to meet the expenses of the enlarged work. There were more conversions last year in Morgan Chapel than during any one of the previous fifty years of its history; which is especially significant in view of the fact that during the same year the Meth-

odist Church throughout the world lost upwards of 20,000 members.

Having seen what can be done with a short purse as well as a long one, let us glance now at some of the exceptional features of various institutional churches.

The Judson Memorial Church (Baptist), New York, has, in addition to the ordinary departments of a well-equipped institutional church, a temporary home for children. It has also an apartment-house, built in architectural harmony with the church, which yields $10,000 a year, as an income from a permanent endowment for its missionary, philanthropic, and educational work.

Trinity Church Parish (Protestant Episcopal), New York, controls nine churches, and for the work of these nine centers "there are twenty-six ordained men, besides lay readers, secular teach-

ers, deaconesses, and all manner of co-assistants."

St. George's (Protestant Episcopal), New York, is a great church full of manifold and fruitful activities. A Deaconess House is a part of its equipment. An exceptionally thorough Industrial Trade School affords a three years' course in carpentry, drawing, printing, plumbing, and manual training. The number of scholars enrolled is 297. A seaside cottage at Rockaway Park, L. I., gave an outing last summer to 5770 adults and 5964 children. The church runs a special car out to Rockaway early in the morning, five days in the week, during the heat of the summer, and back to the city in time to enable the mothers to cook supper for husbands and sons.

More than one-half of the people con-

nected with this church live in tenement-houses.

The Fifth Avenue Baptist Church, New York, has a Day Nursery and Kindergarten which reports for the year an aggregate attendance of 6997. The Fresh Air work of the church provides for a two weeks' outing at "Old Oak Farm," where 250 children are entertained at a time.

Grace Church (Protestant Episcopal), New York, has in its corps of assistants deaconesses who make upwards of 6000 calls in a year, also a trained nurse. The Houses of Anna and Simeon, homes for aged people, the House of the Holy Child, a shelter for children, and a hospital are among the beneficent institutions of this church. A somewhat exceptional provision for helping the needy to help themselves is the Parish

Laundry. A weekly average of 37 women, and altogether 140 different women, were employed during the year. They laundered 221,400 articles. The revenue, besides paying working expenses and providing for the improvement of the plant, yielded a handsome sum for benevolence.

The Church of the Ascension (Protestant Episcopal), New York, in its charitable department provides a parish physician, a parish pharmacist, and legal aid for the poor. In addition to ordinary educational methods it arranges excursions to art galleries, factories, museums, etc.

The Pro-Cathedral (Protestant Episcopal), New York, is in the most crowded district in the world. The vicar estimates that within one hundred yards of his study there are 10,000 people. The

most exceptional feature of the Pro-Cathedral is the fact that its band of clergy, deaconesses, laymen, and lay-women occupy a tenement-house in the midst of the people whom they serve, thus constituting a church settlement.

The Marcy Avenue Baptist Church, Brooklyn, has a library open every day in the week except Sunday. This church organized the second Sunday-school Kindergarten in existence.

The Jersey City Tabernacle (Congregational) makes a specialty of recreation and furnishes some thirty different forms of outdoor sports.

The Baptist Temple, Philadelphia, has a hospital, The Samaritan, where over 6000 cases have been treated in a single year. The most exceptional work of this church, however, is educational. The Temple College is unique. Its

catalogue states that "it includes courses from the kindergarten grades up to the highest college grades, besides the Law School and the Theological Seminary" —thirty-two courses in all. These courses are given to the young people of the city at a nominal fee, and at hours convenient for those who may be employed day or night. The number of students reported for the year 1897–98 was 3545, not including those attending public lectures, who raised the total to 7395.

Westminster Presbyterian Church, Buffalo, has a social settlement with eight resident and eighty non-resident workers. During the past year the residents have made upwards of 4000 calls on their neighbors and received 2800 calls from them. The usual work of the social settlement is successfully prose-

cuted. The church also has a Diet Kitchen.

Most institutional churches occupy buildings intended originally for purposes of worship only, which are ill adapted to modern methods. Pilgrim Church (Congregational), Cleveland, so far as the writer knows, was the first to embody the institutional idea in a building beautifully adapted to the new needs. The church membership doubled in five years.

In Elyria, Ohio, there is a church (the First Congregational) together with a Young Men's Christian Association under the same roof. This unique arrangement has thus far developed no friction with the other churches.

The Fourth Avenue Baptist Church, of Pittsburg, Penn., has a visiting nurse. Total number of visits made by her in

three years, 7787; number of patients nursed through various sicknesses, 747. Of these, 43 were cases of typhoid fever, and 54 were cases of pneumonia. She secured the admission of 116 persons to the city hospitals, and 10 to the city home.

This church has a Deaf Department and a Red Cross Auxiliary. It has also perhaps the only Toy Mission in the world, whose object is to bring gladness into the lives of poor children at Christmas-time by furnishing them with second-hand toys. The first year, 25 children were cared for; the next, 200; the next, 1600; and the fourth year, 3600, when over 600 people participated in the work, and twenty-five institutions in Pittsburg and Allegheny shared the gifts.

One of the children's rooms in the

church is hung round about with copies of Tissot's pictures.

St. Stephen's Mission, St. Louis, Mo., is exceptional in being under diocesan instead of parochial control. It is a church settlement doing the ordinary social-settlement work, with a Christian purpose which is frankly avowed.

In the basement of the building are clothing department, kitchen and laundry (for classes in domestic economy), gymnasium and baths, vacation playroom and boys' library. On the first floor is the main auditorium (for lectures, concerts, and Sunday services), flanked on the west by a chapel for daily worship, and on the east by a room of the same size as the chapel. Rolling partitions permit either individual or common use of these three rooms. The total seating capacity is 600. There are also

on this floor the sacristy and choir-room, the men's club and library, living-rooms for the resident head of the settlement work, and women's bath and toilet-room. On the second floor is a five-room dwelling for the pastor and family, together with a roof-garden. The cost of the building was $16,000.

St. Luke's Church (Protestant Episcopal), Orlando, Fla., has a hospital, which is for all classes. The only questions asked are, "Are you sick?" "Are you destitute?"

The Ninth Street Baptist Church, Cincinnati, is quite exceptional in the fact that it has seven chapels, at each of which it carries on institutional work. Its nine buildings (including church and parish-house) are kept open day and night, and in them are held over eighty different services every week, one of

which is for deaf-mutes. These nine buildings have a seating capacity of 4000.

Over 800 girls attend their seven sewing-schools. There are eight classes in which about 500 boys and girls receive free lessons in singing during the winter.

There is a gymnasium for women, as well as one for men and boys.

They send medicines, physicians, nurses, flowers, and fruit to the needy sick. They have also a hospital corps and an ice-water fountain.

The pastor writes: "We believe that our institutional methods have induced multitudes to attend our church and seven chapels." He usually preaches to 1000 or 1200 people Sunday nights, while the church sustains, at the same hour, six other preaching services. The church has 1700 members; and has re-

ceived 1161 in seven years, 868 of these on confession of faith.

To illustrate the practicability of the institutional church in the village, it may be well to dwell a moment on the work of the Union Church (Congregational) at North Brookfield, Mass. There are less than 2500 Protestants in the town, and they are divided among three churches.

When the new methods were inaugurated between eight and nine years ago, the Union Church was about thirty-five years old, and much overshadowed by its flourishing mother-church of the same denomination just across the street, which had a membership more than three times as large.

The conditions under which the new work was begun were extremely discouraging, but the new pastor recognized

the opportunity which awaits the right man in almost every village where institutional work has not already been inaugurated.

After several months of preaching, which prepared the way, an invitation was given to all voters to meet in the vestry of the church to discuss the interests of the community. The result was the organization of "The Enterprise Club," which met fortnightly in the church vestry to discuss the general welfare. "Among the subjects especially emphasized were the municipal ownership and control of public works, good roads, music in the public schools, electric lights, a system of water-works for the village, and public spirit on the part of those with money and no children."

Eight or nine boys were organized into "The Union League" for "mental,

moral, and physical culture." Soon after a club of girls was formed, under the name of "The Guild of the Helping Hand." "The Manse Literary Club" was organized under the direction of the pastor's wife, for young women. A Historical Society was formed, including the whole region, which is exceptionally rich in Indian and colonial history. This society now has nearly 600 members, and its meetings are of lively interest.

Four years after the first club was formed, music had been introduced into the public school; the town had put in a system of water-works, costing some $200,000; childless people had erected a building for a free public library and reading-room at a cost of about $40,000; and a memorial church, costing over $60,000, had been built, especially adapted to institutional methods. The gym-

nasium connected with the new church building is one of the most complete in all that region.

A night-school, in which seven different nationalities were instructed in ten different branches, was so successful as to outgrow the church parlors and take possession of the high-school building. The teachers and superintendent gave their services.

It has been found necessary in the work of the church to rely almost wholly on local talent and volunteer service; and this will prove generally true in country communities. More of such talent, however, can be found and utilized than might be supposed.

The pastor of the Union Church writes: "The financial question is always the great bugbear; but in the Union Church it has been found no more

difficult to raise the few hundreds additional required for heat and janitor's service to keep the building open and warm all the week than it was to keep the old church going along the old lines."

There are other instances of the successful application of institutional methods in small communities.

As the value of these methods is recognized, they are gradually being adopted by churches which would not think of calling themselves institutional. Thus in the Boroughs of Manhattan and the Bronx, New York, out of 488 Protestant churches, 112 are engaged in one or more forms of institutional church work.*

* Out of 56 synagogues, four report one reading-room, one library, three kindergartens, one industrial school and two day-nurseries. Out of 103 Roman Catholic Churches, eight report two reading-rooms, eight libraries, two athletic unions, two kindergartens, and one day-nursery.

Repeated efforts have failed to elicit any infor-

An analysis of these activities may be of interest.

Five churches are engaged in settlement work, thirty-two in fresh air work, one has a bowling-alley, two have athletic clubs, one has a billiard-room, five have societies to provide rational amusement, seven have baths, two have swimming baths, seven have gymnastic classes, and eighteen have gymnasiums. Eight churches have dispensaries, two have dispensaries and clinics, one has a medical aid society and two have hospitals. Two have loan associations, two have wood yards, two have coal clubs, twenty-one have employment societies, twenty-seven have penny provident banks, four have lodging houses, seven-

mation as to what the Roman Catholic Church is doing throughout the United States in behalf of social betterment.

teen have day-nurseries, one has an ice-water fountain, one has a soup booth, three have coffee booths, four have flower missions, three have flower and fruit missions, one has a legal aid society and one a civic club. One church has a trade school, one has a laundry school, two have night-schools, three have manual training-schools, ten have cooking schools, ten have kitchen gardens, forty have kindergartens, forty-four have sewing schools, forty-eight have industrial schools, twenty have libraries, and twenty-five have reading-rooms.

Thus 112 churches are employing these 397 agencies for social betterment —forty-one more than were employed in the year before.

The question arises as to the relative effectiveness of these new methods, compared with the old. It is significant that

the denomination in New York which is using institutional methods far more commonly than any other is growing far more rapidly than any other, and that in this denomination the churches which are growing fastest are institutional. Thus of the 112 churches referred to above as using one or more of these institutional agencies, the Episcopal denomination furnishes forty-two, and eighteen other denominations furnish seventy. In the Episcopal denomination, the three great institutional churches, St. Bartholomew's, Grace, and St. George's, made the largest growth last year. Speaking broadly, the churches in New York City which are doing most for social betterment are growing most rapidly.

Of course many and complex causes operate to increase or diminish church membership, but taking a large number

of churches together, their growth will measure with approximate accuracy their adaptation to existing conditions and the effectiveness of their methods.

Let us then take an entire denomination and compare the churches which are institutional with those which are not. The comparison shall relate to spiritual results, which many believe should be the sole aim of the church, and which many fear will suffer by the recognition, on the part of the church, of physical and social needs.

Of course there are no statistical measures of spiritual values. The best practicable measure of the spiritual work of a church is found in the number of additions to its communion on confession of faith; and to this point our comparison shall be confined. Such a comparison, be it said, is hardly fair to the institutional churches,

because they are generally located in the hardest fields, where the old line churches have utterly failed, many having died and others having run away to save their lives.

Again, it should be said that such a comparison at the present time would not be scientific, because the so-called "family" church is shading into the institutional. As we have seen, the success of these methods is leading many churches, which would not be classified as institutional, to adopt one or more institutional methods.

We will, therefore, go back a half dozen years, when the line of demarcation between the two types was more distinct. The Congregational denomination is chosen, partly because, at that time, it had perhaps more institutional churches than any other, and partly because its data are more available.

We find on examination that the average Congregational institutional church had precisely six times as many additions on confession of faith as the average church of the denomination, while all that was accomplished by the former in behalf of cleaner and healthier bodies, better informed minds, and a more wholesome social and civil life was a bonus, over against which the old line churches had nothing to show.

The Miami Association of Ohio, which includes the Baptist churches of Cincinnati and vicinity, affords data for an instructive comparison of the effectiveness of the old methods and the new.

The Association embraces twenty-three churches, two of which, the Ninth Street and the Lincoln Park, are institutional; the remaining twenty-one follow

the old lines of work. These two institutional churches, being "down town," are subject to all the disadvantageous conditions which have either killed or driven away so many churches that adhered to the old methods. It should be remarked in this connection that the "down town" districts of Cincinnati are peculiarly difficult to cultivate. Probably no city in the United States affords stonier ground. But notwithstanding the unequal conditions, out of 325 additions to the twenty-three churches, on confession of faith, last year, 209 were received by these two churches which have adopted new methods.

So far as numerical strength is concerned, three churches stood still and eleven lost, in the aggregate, ninety-four more than they gained. The remaining nine gained 271 members more than

they lost, making the total gain of the Association 177.

The gains of the two institutional churches were 181 more than their losses, which are always heavy by reason of many removals to the suburbs. It appears, therefore, that without these two churches, the membership of the Association would have been smaller by four at the end of the year than it was at the beginning.

But we cannot judge of the exact value of these figures without a comparison of percentages. The membership of these two churches is thirty-seven per cent. of the entire Association membership. Their church property is thirty-five per cent. of the church property of the Association; and it should be added that the membership of neither of the two is as wealthy as that of several of

the other churches. Their home expenses for the year, not including expenditures for improvements and repairs, were twenty-seven per cent. of the home expenses of the Association. The additions to these two churches by baptism were sixty-four per cent. of all the additions by baptism to the churches of the Association; and their gains above all losses were sixty-six per cent. of the Association gains.

Of course an extraordinary personality may produce extraordinary results along the old lines of work. But the results are due to the personality rather than to the methods, whereas the results which accompany the new methods are evidently due to the methods themselves; and as the methods are capable of general adoption, so the results are capable of indefinite multiplication.

A marked advantage of the newer methods is that their great variety makes it possible to utilize a much larger number of volunteer workers. If spiritual results are the only aim of the church, only a small proportion of the membership will be deemed sufficiently skilled to engage in such delicate and difficult work. The great majority of the church, therefore, leave its work to its salaried officials who have been specially trained for it. But in the institutional church, which is interested in the entire circle of human life, almost every kind of valuable knowledge and skill may be utilized. The mechanic, who could never lead a meeting, or "speak to edification," and who perhaps is ever dumb on the subject of religion, is glad to instruct a class of young fellows in carpentry or forging. Many who, like Humboldt, think they

have "no talent for religion" are both able and glad to do a thousand things helpfully related to every-day life; and doing these things for the church and in the name of the Masters cultivates their religious life, and tends to inspire their every-day activities with the religious motive. Thus the institutional church naturally becomes a hive of activity, which is as conducive to spiritual health as to numerical growth.

2. *Organized Denominational Effort for Social Betterment.*

Such effort is carried on, for the most part, in connection with schools and colleges.

The Baptists have twenty-six schools among the colored people, which have an enrollment of 4755 students of both

sexes, 1614 of whom receive systematic instruction in some line of industrial work. Including what the negroes themselves contributed, there was expended on these schools in 1897–98 the sum of $236,910.

At Shaw University, Raleigh, N. C., students in manual training and carpentry are taught the use and care of a great variety of tools and the principles which underlie their use. Instruction is given in woodwork, ironwork, drawing, and architecture, housekeeping, sewing, and cooking.

At Spelman Seminary, Atlanta, Ga., all boarders are required to learn housekeeping in all its branches. The time of ten teachers is mainly devoted to this object. Every pupil is required also to learn plain sewing. There are courses in millinery, printing, and dressmaking,

and two courses in nursing, non-professional and professional.

The Congregationalists have seventy-six schools for colored children and youths, of which twenty-six are common schools, forty-five are normal and graded schools,and five are chartered institutions.

The total number of students in these schools is 12,428.

The college at Talladega, Ala., has a farm of 300 acres; that at Tougaloo, Miss., one of 600, and the school at Enfield, N. C., one of more than 1000 acres.

At these institutions scientific and practical instruction in agriculture, horticulture and cattle-raising is given. Woodwork, ironwork, printing, architectural drawing, the domestic sciences and nursing, are also taught.

The Congregationalists have six In-

dian schools, with 368 pupils. Lessons are given in blacksmithing, carpentry, printing, farming, cooking, nursing, sewing, and housekeeping.

On its work among the negroes, Indians, Chinese, and Mountain Whites, which is in large measure industrial, the denomination expended last year about $300,000.

The Methodists find that in all their schools the greatest demand is for enlarged facilities for manual training. The total number of students in their industrial schools is 2640, most of whom are colored. These receive instruction in shoemaking, wagonmaking, cabinetmaking, baking, tinning, painting, farming, ironworking, blacksmithing, stonecutting, laundering, printing, and carpentry ; also in millinery, dressmaking, cooking, housekeeping, and sewing.

The organized work of the Methodists in behalf of social betterment is not confined to their industrial schools. At the seaports of Boston, New York, and Philadelphia they have established homes for immigrants. Temporary help is afforded, many lodgings are provided, thousands of meals are furnished, situations are often found, young women are guarded and forwarded to their friends, the sick are cared for, and much good reading-matter is distributed.

The same spirit of practical helpfulness is shown in the homes established in inland cities also.

Deaconess' Homes, in addition to the above, are now found in many cities. Besides aiding pastors in distinctly religious work, the deaconesses give industrial training, conduct kindergartens, nurse the sick and teach hygiene.

It may be added in this connection that the number of deaconesses is increasing, not only among the Methodists, but also among Episcopalians and Lutherans.

The Presbyterians are sustaining among the negroes sixty-two day-schools, in which there are 8109 pupils, one university, eight academies, five seminaries for females, and twelve co-educational schools. There is more or less industrial training given. They expended for the freedmen last year $132,578.

They have also eight industrial schools among the Indians, and thirty schools, day, boarding, and industrial, among the mountaineers of the South.

The Episcopalians have fifteen industrial schools among the colored people of the South, with an enrollment of 1092 pupils. Two of these institutions are

worthy of special mention, St. Augustine's School at Raleigh, N. C., and St. Paul's School at Lawrenceville, Virginia. The former had last year 317 pupils. The property includes 111 acres, on which there are seven buildings. The girls are instructed in sewing, dressmaking, and cooking. The young men are trained as carpenters, bricklayers, stonemasons, and tinners. There is connected with the institution a hospital, together with a training-school for nurses.

St. Paul's School had 310 pupils last year. The girls are trained in the domestic arts, and for the industrial training of men and boys there are the following departments: cabinetmaking, blacksmith shop, wheelwright shop, printing office, shoemaking, plastering, saw-mill, carpenter shop, brickyard, farm, and dairy. The farm has 197 acres, and is

in charge of a farmer, who has both a theoretical and practical knowledge of agriculture. The industrial department of this school is largely self-supporting.

The Episcopal Church has work among the Indians in twelve states and territories. This work recognizes physical as well as spiritual needs.

This church also reaches out a helping hand to girls and young women by means of the Girls' Friendly Society. The society originated in England in 1875. The first branch in America was formed two years later. The organization now extends to many countries, and includes nearly 300,000 members, of whom more than 21,000 are in the United States.

Its objects are: "To bind together in one society, churchwomen as associates and girls and young women as members,

for mutual help (religious and secular), for sympathy and prayer. 2. To encourage purity of life, dutifulness to parents, faithfulness to employers, and thrift. 3. To provide the privileges of the society for its members, wherever they may be, by giving them an introduction from one branch to another."

Members of the society receive training, industrial, domestic, and literary, and are taught the care of their health.

Six Diocesan Branches have Holiday Houses, whose privileges are shared alike by associates, who must belong to the Episcopal Church, and members, who may be of any creed.

The interest of the Episcopal Church in industrial betterment was shown by the organization of CAIL.

The Church Association for the Advancement of the Interests of Labor was

founded in the city of New York, May, 1887. The Right Reverend F. D. Huntington, Bishop of Central New York, is President, and Right Reverend Henry C. Potter, Bishop of New York, together with others, constitute the board of Vice-Presidents. The secretary is Miss Harriette Keyser.

The CAIL, as they shorten their title, believe that the clergy and laity of the church should become personally interested in the problems of the day, and should inform themselves of the nature of the issues presented, so that they may be prepared to act as the exigency of the situation may demand.

The association sets forth the following principles and methods of work for its members:

Principles.—"1. It is the essence of the teachings of Jesus Christ that God is

the Father of all men, and that all men are brothers.

"2. God is the sole possessor of the earth and its fullness; man is but the steward of God's bounty.

"3. Labor being the exercise of body, mind, and spirit, in the broadening and elevating of human life, it is the duty of every man to labor diligently.

"4. Labor, as thus defined, should be the standard of social worth.

"5. When the divinely intended opportunity to labor is given to all men, one great cause of the present widespread suffering and destitution will be removed.

"*Methods.*—1. Prayer.

"2. Sermons, setting forth the teachings of the gospel as the guide to the solution of every question involved in the interests of labor.

"3. The proper use of the press and

the circulation of tracts as occasion may require.

"4. Lectures and addresses on occasion when the interests of labor may be advanced.

"5. The encouragement by precept and example of a conscientious and proper use of the ballot."

The association, while advising and advocating the organization of labor in trade-unions, is equally willing to aid unorganized labor in its legitimate struggles. It believes in the efficacy of just and humane legislation for the benefit of labor, and gladly joins in every attempt to secure such legislation or enforce labor laws already on the statute-books.

In 1893 it was successful in establishing a permanent Board of Conciliation and Arbitration, under the chairmanship of Bishop Potter. It has also aided in

efforts to minimize the evils of the sweating system and the tenement-house abuses. It assists factory and workshop inspection, both by state officials and by its own officers.

In 1899 a special organization, known as the "Actors' Church Alliance," was promoted by the CAIL, with the object of aiding the theatrical profession in their struggle against being compelled to work seven days in the week, as well as to improve the standing and condition of the profession. The "Hammer and Pen" is the monthly organ of the association.

As we have seen, the greater part of the organized denominational work for social betterment is in behalf of negroes and Indians. Attempts to elevate them soon revealed the necessity of improving their material condition. Late slaves and savages needed something in ad-

dition to moral and intellectual training, if they were to know how to live; and that additional training the churches are gladly giving.

There are multitudes in our great cities equally ignorant of the laws of life, equally incapable of wholesome living. The question naturally arises, why not provide needed training for *all* who need it, white as well as black and red? What the denominations are doing for negroes and Indians is a recognition of the principle that the churches are concerned with the social well-being of men. Doubtless the time will come when they will make a consistent application of that principle. The Deaconess' Homes, the Girls' Friendly Societies, and the Immigrants' Homes, referred to above, which are carried on, not by individual Christian endeavor, but by organized denom-

inational effort, are a step in that direction.

3. *The Young Men's Christian Association.*

The redistribution of population during the nineteenth century has been marked by an extraordinary exodus of young men from the farms and their concentration in cities. The industrial, social, and moral changes involved therein created new necessities, which opened a wide door of opportunity to the Young Men's Christian Association.

Formed in the United States about the middle of the century, the associations did not discover and clearly define their proper sphere for twenty years or more. During this experimental period they undertook precisely the same work that active churches were doing, and by

the same old methods. They organized evening and mission Sunday-schools, they engaged in city mission visitation, and tract distribution, and held gospel meetings in hospitals, almshouses, and homes for the aged. Apart from reading-rooms and a few libraries, they recognized no needs except spiritual. They had not learned to confine their efforts to young men, nor had they developed new methods of work.

It is significant that after nearly twenty years of such efforts, the associations had not twenty general secretaries, had erected no buildings, and had acquired no permanent property. Success was still problematical; the organization was still on trial.

In 1870 it was an open question whether or no the efforts of the associations should be confined to young men,

and whether they should include what was known as the "fourfold" work—spiritual, intellectual, physical, and social.

The very marked success of those associations which adopted this new policy, as compared with those which rejected it, soon demonstrated its superior wisdom. Those states in which this policy prevailed multiplied local associations, erected buildings, and secured general secretaries. In other states, the organization made little progress until the new policy was adopted, which change was at once attended with the same success that had followed the new methods elsewhere.

New England, for example, was slow to accept the change of policy, and as late as 1877, almost a generation after the organization of the movement, these six states could boast only five paid sec-

retaries and a single association building. By 1880, however, the "fourfold" work had been generally adopted, and only ten years later New England had 22 association buildings, and 127 secretaries and other paid officers, while the annual expenditure of $46,000 in 1877 had risen to $233,000 in 1890. Thus the success of the association was evidently conditioned on the recognition of the entire man and the shaping of methods accordingly.

Since 1880 the growth of the association has been both rapid and solid. At the present time (1900) it has in North America 1429 local associations. Of these, 1233 report 228,568 members. There are nearly 400 buildings, which are valued at more than $20,000,000; and the number of salaried officers is 1275.

The varied and comprehensive work of the association has its source and governing head in the International Committee, which has its headquarters and a working quorum in New York. It is composed of 45 members, who represent all parts of the country.

Of the "fourfold" work which now engages every association, the religious is first in importance. The young men's meeting, usually held Sunday afternoon, is conspicuous among religious agencies. Last year 60,000 such meetings were held, with a total attendance of over two and a half millions.

Educational work is being prosecuted more and more in evening schools, which now engage 1200 teachers, and give instruction to 25,000 different young men. There are 25 standard courses of study, and 50 studies are

taught. Nearly 1000 associations have reading-rooms, and 800 have libraries with half a million volumes. Lectures, practical talks, literary clubs, and debating societies supplement the educational work.

The aim in physical training is not to develop record-breaking athletes, but by a system of all-round training to produce symmetrical bodies and vigorous health. In addition to gymnastic work, there are outdoor athletics, cycling, boating, swimming, and rambling, all under trained instructors.

Socially, the association aims to afford good companionship, healthful recreation and rational entertainments. The rooms are made attractive and homelike, and are supplied with music and games.

Practical service is rendered by the employment bureaus, 338 of which last

year report more than 13,000 situations secured.

Many thousands of calls on the sick are made, and considerable relief-work done, which, however, is confined to young men. The Bowery branch of the New York association reports 34,799 lodgings and 100,450 meals given in a single year.

Special efforts are made in behalf of different classes of young men, commercial travelers, lumbermen, miners, millmen, firemen, immigrants, soldiers, sailors, college students, and railroad men. There are 65 associations for the colored young men of the South, and 50 for the Indians.

The present work for railroad men began in 1872. There are now 151 railroad associations, with a membership of 32,000. These associations provide

special agencies, in addition to those usually afforded, such as rest-rooms, lunch-counter, temporary hospital, and instruction in first aid to the injured. These associations are "homes away from home."

The value of this work is shown by the fact that the railways make an annual appropriation to it of over $175,000, which does not include large sums given for buildings. The United States Interstate Commerce Commission characterizes it as "a work commending itself even on the most practical grounds of pecuniary self-interest."

The present intercollegiate movement began in 1877. There are now 550 student associations, having upwards of 30,000 members. Since its inception 23 years ago, this movement has led between 35,000 and 40,000 students into

the Christian life, and more than 5000 into the Christian ministry.

From this branch of the work have sprung many important outgrowths; among them, the Student Volunteer Movement, through which not less than 1600 have already entered the foreign missionary field; also the World's Student Christian Federation, which was organized in 1895, and which brings into coöperative relations the Christian students of eleven national and international organizations.

On the outbreak of the Spanish-American war, the International Committee were quick to recognize a new opportunity, and within 60 days there were 60 trained secretaries among the soldiers, each with an association tent and a good equipment of books, magazines, home papers, music, games, conveniences for

letter-writing and the like; and before the close of the war there were 175 such secretaries in the field.

A well-organized work is being carried on in the navy, and auxiliary associations are being formed on many of the United States warships. A fine building is being erected near the Brooklyn Navy Yard.*

4. *The Young Women's Christian Association*

With the incoming of machinery many industries passed, one after another, from the home to the factory. If the industrial revolution drew the farmer's son to the city, it no less surely attracted his daughter also.

* For further information see the monograph in this series devoted to the Young Men's Christian Association, to which the writer is indebted for many facts.

Losing the old employments of the home, young women knocked at many doors heretofore closed to them. The professions, the shops, and a great variety of industries were gradually opened to them, and they, like their brothers, flocked to the cities. But their work in the factory, or office, or behind the counter, is done under conditions very different from those which prevailed in the home. There they had done a hundred different things, which had afforded variety to life, and training to the whole body. Moreover, their work had been done under the parental eye, and they were safe-guarded by the home influence.

In the city their work, if not really unsanitary, is much more confined. They probably do one thing over and over again, which is unfavorable both to men-

tal and physical development. Their employment forces upon them associations which may be neither agreeable nor wholesome. They crave society. They are exposed to many temptations.

Such needs—moral, intellectual, physical, and social—on the part of many thousands of young women constituted the opportunity of the Young Women's Christian Association.

There are two organizations, one under the direction of the International Board of Women and Young Women's Christian Association; the other is a more recent organization, whose management is vested in a board of managers known as the International Committee. The associations of the former are organized in the cities and towns which offer business opportunities to girls in stores, offices, mills, and fac-

tories. The organizations of the latter are more commonly found in colleges and seminaries; and dealing more with students, they are less concerned with social betterment. We shall, therefore, confine our attention to the original organization, whose great object is to benefit working girls and working women.

The oldest association was organized in 1857. The number of associations affiliated with the International Board is 75. The basis of membership varies, but the managers and contributing members are not less than 75,000. The value of property and furnishings is about $5,000,000. Twenty-two States and Canada are represented in the International Board.

The departments of work are boarding homes, vacation homes, restaurants, or lunch-rooms for women only, tran-

sient accommodations, traveler's aid work, educational work and religious work.

There are thirty-seven boarding homes, which accommodate at one time not less than 2800. Terms per week vary from $1.00 to $5.50.

There are eleven vacation homes, which in the course of the summer receive as many as 3000 guests. Terms are from $1.00 to $4.00 per week.

There are ten restaurants or lunch-rooms for women only. Not less than 500,000 meals are furnished in one year, at an average of eleven cents per meal.

Transient accommodations (open day and night) were furnished during the year to over 200,000, at from 25 cents to $1.00.

In this day of running to and fro in the earth, the department of traveler's

aid is one of the most needed and helpful. It sends association visitors to railroad stations and steamer landings, where they help, direct, and save thousands of young women.

The educational department affords industrial, commercial, elementary, domestic, and physical training. Over 50,000 have received instruction during the year.

In illustration of this department, glance at the educational work of the Brooklyn Association. It furnishes two courses in white sewing, six courses in dressmaking, five courses in millinery, four courses besides a normal course in cooking, a course in laundry work and one in nursing. In its commercial department it has 18 day courses and nine evening courses. It also furnishes instruction in German, French, art embroidery, and in singing.

Of course the library and reading-room are important auxiliaries in educational work. The New York Association has a library of 27,000 volumes, which last year reached a circulation of 84,414. One of the delightful features is a circulating library of music, consisting of some hundreds of volumes.

The religious work includes Bible classes, Sunday services, King's Daughters' Circles, prayer league, family prayer and noonday services. "Religion," the president writes, "is the life, the inspiration, aspiration, and lever. It is instilled by precept and example and permeates every department."

Associated with the International Board, there are also homes for children, for aged women, for aged couples, for invalids and incurables, and for blind girls, together with retreats and hospitals.

5. *The Salvation Army*

Doubtless the most remarkable phenomenon in the religious world during the last quarter of a century has been the rise and growth of the Salvation Army. Organized in the slums of London, with the outcasts of society for recruits, and as poor as the twelve apostles, it had the magnificent audacity to enter on a world-wide campaign; and in less than twenty years it had gone "from New Zealand right round to San Francisco, and from Cape Town to Nordköping."

This success, wonderful under any circumstances, was the more notable in that it was won with a class notoriously estranged from the churches, and hopelessly beyond their reach. Out of the moral morass of the slum, pestilential with vice and crime, have come healing waters of

social salvation. Surely the age of miracles has returned—moral miracles—for the Bedouin of the city, whose hand was against every man, human hyenas, who pitilessly devoured their fellows, have been transformed into apostles and martyrs, who are joyfully enduring privation and persecution that they may relieve misery and succor the perishing.

The story of the Salvation Army is too well known to need rehearsal. After a brief statistical statement of its social work in the United States,* the writer will attempt to point out the fundamental causes of its success.

There are in this country 700 corps and outposts, with 2600 officers and employees; 141 social relief institutions for

* For these details I am indebted to Commander Booth-Tucker. For further particulasr see Monograph No. XX of this series.

the poor, with accommodations for 6000. There are 11,000 open-air and indoor meetings held weekly, with an average attendance of 2,200,000. There are fifty-two shelters for men and women; twenty-three cheap food depots; nineteen salvage brigades and workshops for the unemployed; eight labor bureaus; three farm colonies, having 1800 acres of land. In these colonies are 200 men, women, and children. There are twenty slum posts with forty officers; fourteen rescue homes for fallen women, with accommodations for 360. A thousand girls have been helped permanently or temporarily. There are two children's homes for waifs and strays. The number of unpaid workers, most of them wearing the uniform, is 20,000.

Such facts and figures represent a many-sided and far-reaching work for

human betterment. Its primary object is not to relieve want and wretchedness. The supreme aim of the Army has ever been salvation, as its name implies—the carrying of the gospel to the churchless and Christless multitudes. Indeed, this was originally the sole aim of General and Mrs. Booth. Their object, therefore, was identical with the avowed object of the churches. The churches signally failed; the Army as signally succeeded. It is worth while to lay one's finger on the causes of success and failure.

A prominent official of the Army writes: "The remarkable success of the Salvation Army cannot be attributed to any one thing exclusively, but to several, among which the following are the most important: 1. The genius and godliness of its founder. 2. The soundness of its gospel teaching. 3. The invaluable as-

sistance the founder of the Army received from his wife and their children. 4. The wisdom of the methods employed. 5. The divine origin of the movement."

The personal equation is generally a large factor in any man's success. Be it far from the writer to depreciate the genius and godliness of General Booth. Without these he could not have succeeded. But thousands of his contemporaries are no less godly, and apart from his choice of methods and his remarkable organizing and executive ability, he has shown no genius peculiar to himself. His interpretation of the gospel is not exceptional. His orthodoxy is common to many denominations. Undoubtedly the Army owes much to the family of the General, but the family relationship was incidental. Many other

movements have failed that had no lack of able and devoted helpers. And as to the "divine origin" of the movement: no one, surely, would claim that it was any more divine in its origin than the church which was founded by Christ himself.

Each of the above causes contributed, no doubt, to the success of the Army; but no one of them, nor all of them together, can be said to account for that success. All of these, or like causes, have wrought together, within the churches, and without success. If we would learn why one attempt fails and another succeeds, we must ascertain what differentiates the one from the other.

Change the *methods* of the Army, substitute for them the ordinary methods of the churches, and it would lose its distinctive character and its unique power.

It may be conceded that the Salvationists have a degree of faith and zeal, enthusiasm and self-sacrifice, which characterize no denomination in modern times; but these virtues have shown with equal luster in many individuals without being accompanied by any such success as has attended the efforts of Salvationists. The peculiar causes, therefore, of the Army's peculiar success must be looked for in its methods.

The Salvation Army is a protest against the conventional methods of the churches.

1. It is first of all aggressive. The churches ring the bell, open the door and say: "Come and be taught." The Master said: "Go teach." The Army waits for no one to come to it. Says General Booth: The foundation of all the Army's success, looked at apart from its

divine source of strength, is its continued direct attack upon those whom it seeks to bring under the influence of the gospel. The Salvation Army officer, instead of standing upon some dignified pedestal, to describe the fallen condition of his fellow-men, in the hope that, though far from him, they may thus, by some mysterious process, come to a better life, goes down into the street, and from door to door, and from room to room, lays his hand on those who are spiritually sick, and leads them to the Almighty Healer." The Army thus makes nearly 3,000,000 visits from house to house in a single year.

2. Having gone to "the masses," the Army adapts itself to them and to their tastes. It finds men not only locally but intellectually and socially and spiritually. It uses their language, their music, their

methods of thought. In its Pauline adaptation, it is all things to all men.

3. Going to men in such a spirit, the Army was sure to discover that they had bodies. The churches have, for hundreds of years, been preaching a gospel equally adapted to disembodied spirits. They have been seeking "souls." And it was souls that General Booth was after, but he soon discovered that souls inhabit bodies, by which they are profoundly influenced, and through which alone, in many cases, they can be reached.

4. Having recognized the value of the physical factor in the great human problem, it was a natural and easy step to take environment into his reckoning; and environment, which is commonly decisive in forming character, is precisely the factor which the churches commonly ignore.

Thus by breaking away from conventionalities, and intelligently adapting means to ends, the evangelist naturally becomes the philanthropist. Nor did he cease to be an evangelist. With all the emphasis which General Booth has learned to lay on physical conditions, he has never by one whit underrated spiritual values. His philanthropy and his religion are as perfectly united as are soul and body. Hence the Christianity of the Army is thoroughly philanthropic, and its philanthropy is thoroughly Christian. In this particular, as in the others enumerated, the Army made a wide departure from the churches, which have been careful to separate religion from philanthropy, and in so doing, they have put asunder what the Master joined together.

No attempt has been made to point

out all of the marked characteristics of the Salvation Army. The four enumerated above seem to the writer to be the ones which fundamentally differentiate the Army and its work from the churches and their efforts, and to account for the fact that it has succeeded where they have failed.

Following these lines, the Army became a great power for social betterment. Thus again it appears, as has been repeatedly shown, that it is the religious organization or movement which does most for social betterment, that accomplishes most for moral and spiritual renovation.

This fact, well established, accounts for the lack of spiritual results which has so commonly characterized the work of the old line churches in recent years. Several of the leading denominations last year barely held their own. It

has been inferred that "this is a period of spiritual decline." But there is no better gauge of the spiritual life of the churches than the missionary spirit, which is the essential spirit of Christianity. That this spirit is by no means decadent was shown by the signal success of the Ecumenical Missionary Conference held in New York the present year. Nor is this the only convincing evidence that the missionary spirit is thoroughly vital. When in all the history of the Christian church has there been such an outpouring of young life for missionary service as during recent years? Since the Student Volunteer Movement began between 5000 and 6000 young men and women have pledged themselves to missionary service, of whom no less than 1600 are already in the foreign field.

This affords evidence of spiritual vitality which the fruitlessness of ill-adapted methods cannot counterbalance. The spiritual results which attend the various movements described in the preceding pages, indicate that there will be no lack of growth on the part of the churches as soon as they recognize their social mission and adapt their methods to changed conditions.

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